

knew that popes had their bastards living with them in the Vatican, where they were married and dowered by their fathers as openly as might be done by princes in their palaces. The falsehood and hypocrisy caused deep moral corruption, aside from any judgment as to what constituted the error or its remedy. Pope Pius II was convinced that there were better reasons for revoking the celibacy of the clergy than there ever had been for imposing it,<sup>1</sup> but he was not a man to put his convictions into effect. The effect on character of violation of an ascetic rule, acknowledged and professed, was the same as that of the violation of one of the Ten Commandments.

698. How Christian asceticism ended. By the beginning of the sixteenth century the ascetic views and tastes were all gone, overwhelmed by the ideas and tastes of a period of commerce, wealth, productive power, materialism, and enjoyment. In the new age the pagan joy in living was revived. Objects of desire were wealth, luxury, beauty, pleasure, — all of which the ascetics scorned and cursed. The reaction was favorable to a development of sensuality and materialism; also of art. Modern times have been made what they are by industry on rational lines of effort, with faith in the direct relation of effort to result. The aleatory element still remains, and it is still irrational, but the attitude of men towards it is changed. All the ground for asceticism is taken away. We work for what we want with courage, hope, and faith, and we enjoy the product as a right. If the luck goes against us, we try again. We are very much disinclined to any increase of pain or of fruitless labor. There is a great change in the mores of the entire modern society about the

aleatory element. That change accounts for a great  
deal of the  
modern change of feeling about religion.

<sup>1</sup> Burckhardt, *Renaissance in Italien*, 465.